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## Luther's Preface to the Epistle of St. Paul to the Romans.

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The reference, in a previous issue of the THEOLOGICAL MONTHLY (Vol. IV, pp. 227 ff.), to the effect which the reading of Luther's *Preface to Romans* had upon John Wesley suggests as pertinent and opportune the reproduction in English of this masterly introduction of the Reformer to the greatest of the New Testament writings. John Wesley most likely heard the *Preface* read in German, which he had begun to study since his work had thrown him into the company of Germans in Georgia (perhaps even before that time), and since he had begun to wonder at the remarkable faith which had been inculcated upon them.

The question is frequently asked: Why did Luther write no special commentary on Romans as on so many other books of the Bible, seeing that his whole theology is oriented by the Epistle to the Romans, and the restoration of the teaching of this epistle to the Church is practically the achievement of his life, the trophy of all his reformatory work? The question contains the answer. The Lutheran Reformation is a commentary in very act and deed on Romans. From this epistle, as all his writings witness, Luther drew the earliest light, the constant guidance, and the unquenchable zeal for his reformatory endeavors. Luther's commentary on Romans are his collected writings; there was no need of writing a special treatise on this epistle.

The *Preface to Romans* which Luther published in 1522 reveals his masterful grasp and profound penetration of the teaching of this epistle. The translation here submitted will impress the reader with the fact that we have in this brief essay a condensed Christian dogmatics. To facilitate a ready survey of its contents, the following Prospectus is offered. The paragraphing adopted has been taken over from the edition of Walch, which has been retained in the St. Louis edition, although the divisions are not always logical.

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(I.) 1. This epistle is the very paragon of the New Testament and the purest Gospel. It would be quite proper for a Christian, not only to know it by heart word for word, but also to study it daily, for it is the soul's daily bread. It can never be read or meditated too much and too well. The more thoroughly it is treated, the more precious it becomes, and the better it tastes.

2. Accordingly, I, too, shall offer my service and with the ability God has granted me prepare an introduction to it by this preface in order that it may be better understood by everybody. For heretofore it has been miserably darkened by glosses and all sorts of twaddle, while in itself it is a shining light, quite sufficient to illumine the whole Scriptures.

(II, A.) 3. In the first place, we must acquaint ourselves with matters of language and understand what Paul means by these words: *law, sin, grace, faith, righteousness, flesh, Spirit*, and similar terms; otherwise we shall derive no benefit from reading this epistle.

(II, B a.) 4. As regards the term "law" in this epistle, you must not understand it after the fashion of men, as denoting a doctrine that shows us what works we must, and what works we must not do. That is the meaning of human laws, with which we comply when we do the works commanded, though our heart may have no share in them. God frames His verdict in accordance with the condition of our inmost heart. His Law, accordingly, makes demands upon our inmost heart and is not satisfied with mere works, but brands as hypocrisy and lies all works in which our inmost heart has no share. For this reason all men are called liars, Ps. 116, 11, because no one of them keeps, nor can keep, the Law of God from his inmost heart; every one discovers in himself aversion to what is good and a desire for what is evil. Now, where there is no unconstrained desire for what is good, the inmost heart is not attached to the Law of God. In such a case there is surely also sin and merited wrath of God, although to a superficial observer there may appear many good works and an upright life.

(II, B b.) 5. Hence Paul concludes, chap. 2, 12. 13, that the Jews are all sinners, and says that only the doers of the Law are justified in the sight of God. He means to say that no one is a doer of the Law by works. This is the way he speaks to them, v. 22: "Thou sayest a man should not commit adultery, and thou committest adultery"; likewise v. 1: "Wherein thou judgest another thou condemnest thyself; for thou that judgest, doest the

same things." As though he were to say: In public you are leading a good life in the works of the Law, and you are passing judgment on those who are not leading such a life. You know how to teach everybody; you behold the mote that is in your brother's eye, but do not consider the beam that is in your own eye. Matt. 7, 3.

6. For although you keep the Law outwardly by your works, from fear of punishment or love of reward, still you do everything without a voluntary desire and love of the Law, with loathing and under restraint. You would rather do otherwise if there were no Law. It follows, then, that in your inmost heart you are an enemy of the Law. Your teaching others not to steal,—what does it amount to when at heart you are a thief yourself and would gladly be one publicly if you dared? In the long run even the manifest work (against the Law) is not omitted by these hypocrites. Thus you are teaching others, but not yourself; nor do you know what you are teaching. You have never yet correctly understood the Law. Yea, in addition to this the Law increases sin, as he says chap. 5, 20, because man's enmity against the Law becomes greater in proportion as the Law makes demands upon him, none of which he can fulfil.

(II, B c.) 7. Therefore he says, chap. 7, 14: "The Law is spiritual." What does that mean? If the Law were an affair for the body, its demands could be met by works. But since it is spiritual, no one can satisfy its demands except by doing all that he does from the inmost heart. But such a heart is bestowed by no one except the Spirit of God; He makes men to agree with the Law, causing them to conceive a love of the Law from the heart and henceforth to do all, not from fear or constraint, but from a willing heart. In that way the Law is spiritual: it wants to be loved and fulfilled from a spiritual heart and requires such a spirit. If He is not in the heart, there abide in the heart sin, loathing, and enmity against the Law, which in itself is good, just, and holy.

(II, B d.) 8. You must become used, then, to this mode of speech, *viz.*, that "doing the things contained in the Law" is quite another thing than "fulfilling the Law." The things contained in the Law are all those things which man does, or is able to do, in relation to the Law of his free will and by his natural powers. However, while a person is engaged in such works, there remains in his heart a loathing of the Law and a constraint; for this reason all these works are sheer waste and useless. That is what



Paul means when he says, chap. 3, 20: "By the deeds of the Law there shall no flesh be justified in His sight." From this you see that the wranglers at the universities and the sophists are false guides when they teach men to prepare themselves for grace by works. How can a person prepare himself for what is good by works when he does no work without loathing and a dislike in his heart? How can God be pleased with a work that proceeds from such an unwilling and rebellious heart?

9. However, fulfilling the Law means to do its works with delight and from love, and to lead a godly and good life freely, without the Law's constraint, just as if there were no Law and no punishment. Such a delight of unconstrained love, however, is instilled in the heart by the Holy Spirit, as St. Paul says chap. 5, 5. But, as he says in his introductory remarks, the Spirit is not given except in, with, and by faith in Jesus Christ. Hence there is no faith except by the Word of God, or the Gospel, which proclaims Christ, namely, that He is the Son of God and man, that He died and rose again for our sakes, as he states chap. 3, 25; 4, 25; 10, 9.

(II, B. e.) 10. That is the reason why faith alone justifies and fulfils the Law, for it fetches the Spirit from Christ's merit. The Spirit, however, creates a willing and unconstrained heart, such as the Law requires; and then good works spring directly from faith. That is what he [the apostle] means in chap. 3, 31, after he has rejected the works of the Law in terms that might lead one to think he meant to make void the Law through faith. "Nay," he says; "we establish the Law through faith," that is, we fulfil it by faith.

(II, C.) 11. As regards "sin," by this term Scripture denominates not only the external work of the body, but every movement and incitement to some external work that takes place in the inmost heart and all its powers. The term "commit," accordingly, denotes that a person falls completely and rushes into sin. For no external sinful work is done except a person rushes into it with his whole body and soul. Scripture takes particular notice of the heart and of the root and main source of all sins, which is unbelief in the inmost heart. Accordingly, even as faith alone justifies and obtains the Spirit and willingness for good external works, so unbelief alone sins and rouses the flesh and the desire for evil external works, as happened to Adam and Eve in Paradise. Gen. 3, 6.

12. For this reason Christ calls only unbelief sin, when He

says, John 16, 8. 9: "The Spirit will reprove the world of sin because they believe not on Me." Hence, before good or evil works are done (which are good or evil fruits), there must first be in the heart faith or unbelief, the latter being the root, sap, and main strength of every sin. For this reason it is called in Scripture the serpent's head and the head of the old dragon, which, in accordance with the promise made to Adam, must be bruised by Christ, the woman's Seed.

(II, D a.) 13. The difference between "grace" and "gift" is this: Grace, in the proper sense of the term, denotes God's favor and good will toward us which He cherishes in Himself, and by reason of which He is inclined to pour into us Christ and the Spirit with His gifts. This is manifest from chap. 5, 15, where St. Paul speaks of "the grace of God and the gift by grace, which is by . . . Jesus Christ." Now, the gifts and the Spirit are increased in us daily and are not yet perfect; hence evil lusts and sins still remain in us, which war against the Spirit, as is stated Rom. 7, 14 f. 23; Gal. 5, 17; Gen. 3, 15, where enmity between the woman's Seed and the seed of the serpent is predicted. Notwithstanding this, grace accomplishes so much that we are accounted completely and fully righteous in the sight of God. For the grace of God is not divisible and piecemeal as the gifts are, but receives us altogether into God's favor for the sake of our Advocate and Mediator Christ, and for the reason that there is in us a beginning of the gifts.

(II, D b.) 14. Now you will understand the seventh chapter, where Paul still chides himself a sinner, and nevertheless, in chap. 8, 1 he declares that there is no condemnation to them which are in Christ Jesus, because of the inchoate gifts and the Spirit. We are still sinners because of the flesh in us that has not yet been mortified. However, since we believe in Christ and have the beginning of the Spirit, God is favorably inclined and gracious to us, so much so that He will not regard nor condemn our sins, but deal with us in accordance with our faith in Christ, until sin is slain.

(II, E a.) 15. "Faith" is not the human notion and dream which some regard as faith. When they see that it is not followed by an improvement of life nor by good works, while they are nevertheless able to hear and talk much of faith, they fall into the error of saying: Faith is not sufficient; we must do works if we want to become godly and be saved. The reason is because, when hearing the Gospel, they go to work and by their own power



frame up a thought in their heart which says: I believe. That they regard as genuine faith. But, inasmuch as it is a human figment and thought of which the inmost heart is not sensible, it accomplishes nothing and is not accompanied by any improvement.

(II, E b.) 16. On the contrary, faith is a divine work in us, which transforms us, gives us a new birth out of God, John 1, 13, slays the old Adam, makes us altogether different men in heart, affection, mind, and all powers, and brings with it the Holy Spirit. Oh, it is a living, energetic, active, mighty thing, this faith. It cannot but do good unceasingly. There is no question asked whether good works are to be done, but before the question is asked, the works have been done, and there is a continuous doing of them. But any person not doing such works is without faith. He is groping in the dark, looking for faith and good works, and knows neither what faith is nor what good works are, although he indulges in a lot of twaddle and flummery concerning faith and good works.

17. Faith is a living, daring confidence in the grace of God, of such assurance that it would risk a thousand deaths. This confidence and knowledge of divine grace makes a person happy, bold, and full of gladness in his relation to God and all creatures. The Holy Ghost is doing this in the believer. Hence it is that a person, without constraint, becomes willing and enthusiastic to do good to everybody, to serve everybody, to suffer all manner of afflictions, from love of God and to the praise of Him who has extended such grace to him. Accordingly, it is impossible to separate works from faith, just as impossible as it is to separate the power to burn and shine from fire. Accordingly, beware of your own false thoughts and of idle talkers, who pretend great wisdom for discerning faith and good works and yet are the greatest fools. Pray God that He may create faith in you; otherwise you will be without faith forever and aye, no matter what you may plan and do.

(II, F.) 18. Now, faith such as I described is "righteousness" and is called the righteousness of God, or the righteousness that is valid in God's sight, because He bestows it and counts it for righteousness for the sake of Christ, our Mediator. This righteousness causes a person to render to each his due. For through faith man becomes void of sin and conceives a love for the commandments of God. Thus he gives due honor to God and pays Him what he owes. On the other hand, he willingly serves his fellow-man in whatever way he can, and in that way also pays his debts

to everybody. Such righteousness human nature, man's free will, and our powers cannot achieve. For just as little as anybody can kindle faith in himself, just as little he can remove his unbelief. How, then, is he to remove one single sin, even of the paltriest kind? Therefore, whatsoever is done without faith or in unbelief, no matter what a splendid appearance it may present, is falsehood, hypocrisy, and sin. Rom. 14, 23.

(II, G.) 19. As regards the term "flesh" and "spirit" in this epistle, you must not understand "flesh" to mean only unchaste matters, nor "spirit" to mean the inward matters of the heart. St. Paul, as well as Christ in John 3, 6, calls everything flesh that is born of flesh, hence the entire person with his body and soul, his reason and all his senses, because everything in him lusts after the flesh. Thus you will understand that you must call any person "carnal" who is full of his own imaginations concerning sublime, spiritual matters, teaching and twaddling about them. You can readily gather this from what is said concerning the works of the flesh in Gal. 5, 20, where also heresy and hatred are called works of the flesh. Moreover, in Rom. 8, 3 the apostle says that the Law is weakened by the flesh. This does not refer to unchastity, but to all sins, chiefly, however, to unbelief, which is the greatest vice affecting the spirit.

20. On the other hand, you will have to call even that person "spiritual" who is engaged in most palpable works, as, for instance, Christ when He was washing His disciples' feet, and Peter when he was rowing his boat and fishing. Accordingly, "flesh" denotes a person who spends his life inwardly and outwardly in serving the interests of his flesh and temporal existence, while "spirit" denotes a person who spends his life inwardly and outwardly in serving the spirit and the interests of the life to come.

(II, H.) 21. Without this understanding of the terms noted you will never grasp this epistle of St. Paul nor any book of the Holy Scriptures. Therefore, beware of all teachers who employ these words in a different sense, no matter who they are, even if they should happen to be Jerome, Augustine, Ambrose, Origen, and men like them or still higher than they.

Now we shall take up the epistle itself.

(III, A.) 22. It behooves a preacher of the Gospel, first of all, by means of the revelation of the Law concerning sins, to reprove and denounce as sin everything in a person's life that does not proceed from the Spirit and from faith in Christ, in order that men may be enabled to know themselves and their misery, become



humble, and crave help. Therefore St. Paul, following this rule, starts in the first chapter to rebuke gross sins and unbelief which are manifest, such as the sins of the Gentiles were and as are still in those who live without the grace of God. He says that by the Gospel is revealed the wrath of God from heaven upon all men because of their ungodliness and unrighteousness. For although they know, and perceive every day, that there is a God, still their nature, outside of grace, is in itself so evil that they neither thank Him nor honor Him, but inflict blindness on themselves and without ceasing fall into worse evils, until, after practising idolatry, they commit, without shame, the most abominable sins and every vice and, moreover, do not rebuke them in others.

23. In the second chapter this punishment is still further extended, so as to embrace those who are outwardly pious or sin in secret. Of this class were the Jews, and are all hypocrites to-day, who lead a good and honest life without real love for it, because at heart they are enemies of God's Law. Yet they are ready to pass judgment on other people, as is the manner of all hypocrites, so as to esteem themselves pure while they are full of avarice, hatred, pride, and all vileness. Matt. 23, 25. These are the very people who despise the goodness of God and heap up wrath for themselves because of their hardness. Thus Paul, as a true expounder of the Law, does not suffer any one to pass for a sinless person, but denounces the wrath of God upon all who would lead a good life by their natural strength or free will. He does not suffer them to pass for anything better than manifest sinners; yea, he tells them that they are hard-hearted and impenitent.

24. In the third chapter the apostle casts them all on the same scrap-heap, saying that one is no better than the other and all of them are sinners in the sight of God. The only difference is that the Jews have had the Word of God, though many of them did not believe it. But that has not made the faith and truth of God without effect. Incidentally, the apostle introduces the passage from Ps. 51, 4 which declares that God is righteous whenever He judges. This point he takes up again in what follows and proves by Scripture that all are sinners and no one is justified by the deeds of the Law, but that the Law has been given only that man might know sin.

(III, B.) 25. Next, the apostle begins to teach the true way of becoming godly and being saved. He says: "All have sinned and come short of the glory of God." They must all be saved

without any merit in them, by faith in Christ, who has earned our salvation by shedding His blood. He has been set before us as a Mercy-seat by God, who forgives us all our past sins. In this manner he proves that only the righteousness which God gives to faith can help us. This righteousness was revealed at that time by the Gospel, but had been witnessed previously by the Law and the prophets. Thus the Law is established by faith, and the deeds of the Law, together with their glory, are dashed by this argument.

(III, C.) 26. Having revealed sin in the first three chapters and having taught the way of faith unto righteousness, the apostle now begins to meet several objections and claims. First, he takes up the one which is commonly advanced by all when they hear that faith justifies without works. They say: Are we, then, not to do any good works? He reminds himself of Abraham and says: What has Abraham accomplished with all his works? Was it all in vain? Did his works not benefit him at all? He winds up by declaring that Abraham was justified without any works, by faith alone, so much so that prior to the work of circumcision he is extolled in Scripture as a righteous man solely for the sake of his faith. Gen. 15, 6. Now, if the work of circumcision, which God enjoined upon him and which was a goodly act of obedience, contributed nothing to his righteousness, surely no other good work will contribute anything to a person's righteousness, but just as the circumcision of Abraham was an external sign, exhibiting his righteousness by faith, so all good works are merely external signs flowing from faith and, as good fruits, attesting that a person is already inwardly righteous in the sight of God.

27. By this argument, as by a powerful example drawn from Scripture, St. Paul establishes his former teaching concerning faith in chap. 3, 27, and, in addition, introduces another witness, David, in the 32d Psalm, who also says that man is justified without works, although he does not remain without works after he has become justified. Continuing, he expands the example which he has introduced, so as to make it cover all other works of the Law, and concludes that the Jews cannot be the heirs of Abraham because of their descent, much less on account of the work of the Law, but that, if they wish to be genuine heirs, they must inherit Abraham's faith, inasmuch as Abraham was justified by faith and called a father of the faithful prior to the Law, both that of Moses and that of circumcision. Moreover, the Law works wrath rather than grace, because no one obeys the Law willingly and from love; hence by the Law comes disfavor rather than grace. Therefore



it must needs be that faith alone obtains the mercy promised to Abraham. For these examples have been recorded also for our sakes, in order that we might believe.

(III, D.) 28. In the fifth chapter the apostle proceeds to discuss the fruits and works of faith, such as peace, joy, love of God and of all our fellow-men; moreover, assurance, boldness, cheerfulness, courage, and hope amidst tribulations and sufferings. For all these things follow where there is genuine faith, because of the superabundant treasure which God has bequeathed to us in Christ, when He caused Him to die for us before we could pray Him to do this, yea, while we were still enemies. Thus we arrive at this result, *viz.*, that faith justifies without any works, and yet it does not follow from this that we must not do any good works, but that genuine works will not be wanting. Of these works those who are saints by their own merit know nothing; they frame up works of their own, in which there is neither peace, joy, assurance, love, hope, boldness, nor the quality of any genuine Christian work and faith.

(III, E.) 29. Next, the apostle attempts a pleasure stroll for a diversion and tells whence sin and unrighteousness, death and life, come, and in a splendid comparison places these two, Adam and Christ, over against each other. He means to say: For this reason Christ had to come, as another Adam, who was to bequeath His righteousness to us by a new, spiritual birth through faith, just as the former Adam had bequeathed sin to us through the old, carnal birth.

30. By this illustration it is made plain, and the teaching is confirmed, that no one can by means of works advance himself out of sin unto righteousness, just as little as he can control his physical birth. This is also proved by the fact that the divine Law, which, if anything, might be expected to aid man toward righteousness, has not only come without such aid, but has even increased sin. For man's evil nature becomes all the more incensed against it and seeks to gratify its lust in proportion as the Law checks it. Hence the Law makes Christ all the more necessary and requires more grace to aid nature.

(III, F a.) 31. In the sixth chapter the apostle takes up a special work of faith, *viz.*, the struggle of the Spirit against the flesh, which aims at the complete mortification of the residuary sins and lusts remaining after justification. This teaches us that we are not so utterly freed from sin by faith that we can be idle, lazy, and secure as though sin did no longer exist. There still is

sin, but for the sake of faith, which battles with it, it is not imputed for condemnation. Hence, as long as we live, we have all we can do to tame our body, to mortify its lusts, and to force its members to obey the Spirit and not the lusts. By doing this, we share the death and resurrection of Christ and perfect our baptism (which typifies the death of sins and the new life of grace), until we become completely rid of sin and rise with Christ also in our bodies and live forever.

32. We can do this, the apostle says, because we are under grace and not under the Law. He explains his meaning thus: To be without the Law is not the same as having no law and being at liberty to do as one pleases, while to be under the Law means to engage in works of the Law without grace. In the latter case sin surely reigns by means of the Law, because no one is by nature a lover of the Law. This state of affairs, however, constitutes a great sin. But grace makes the Law pleasant to us, and then there is no more sin, and the Law is no longer against us, but in harmony with us.

(III, F b.) 33. This condition, now, is genuine liberty from sin and from the Law. Regarding this matter the apostle writes to the end of this chapter, telling us that it is a liberty to do good gladly and to lead a good life without constraint by the Law. This liberty, therefore, is a spiritual liberty, which does not abolish the Law, but furnishes us those things which the Law demands, *viz.*, willingness and love. These render satisfaction to the Law, so that it can no longer urge us nor make demands upon us. Suppose you were in debt to your landlord and unable to pay. You might obtain your release from him in one of two ways: either he might not take anything from you and tear up your account, or some godly person might make payment for you, giving you enough to liquidate your account. In the latter way Christ has made us free from the Law. Therefore the liberty which He gives is not a wild, carnal liberty, which is not under obligation to do anything, but it is very active in many ways and yet is not amenable to the Law's demands and not indebted to it.

34. In the seventh chapter the apostle confirms this teaching by an illustration taken from married life. When a husband dies, his wife, too, becomes free, and each is released from the other. Not in this sense, that the woman is not to take another husband, but rather in this sense, that she is now truly free to take another, which she could not do before she became released from her former husband.



35. Likewise, under the sinful old man our conscience is bound to the Law; when he has been mortified by the Spirit, the conscience is free, and each is released from the other. Not in this sense, that henceforth it is to do nothing, but in the sense that it is now to cling truly to Christ, the other Husband, and yield the fruit of life.

(III, F.c.) 36. Continuing, the apostle expands his teaching concerning sins and the Law and shows how sin begins to become quite active and grow powerful through the Law. For the old man becomes more incensed against the Law, because he cannot pay what the Law demands. For sin is his nature, and of himself he cannot but sin. Therefore the Law is his [instrument of] death and inflicts on him all manner of torment. Not that the Law is evil, but the person's evil nature cannot tolerate what is good, and that good is required of him, just as a sick person cannot bear that people ask him to run and leap like a hale person.

37. St. Paul, then, in this epistle draws the conclusion that the Law, when correctly understood and fully comprehended, accomplishes no more than this, that it brings our sins to our remembrance, slays us by means of them, and makes us subject to the wrath everlasting. All this is well learned by the experience of our conscience when it has been fully smitten by the Law, and we find out that we must have something else, something better than the Law, to make us godly and to save us. But those who do not understand the Law correctly are blind. They strut about in their conceit and imagine that they can satisfy the Law by their works. For they do not know how much the Law demands, namely, a willing, cheerful heart. They do not look Moses straight in the eye; the veil is before them, and the meaning of the Law is hidden from them.

(III, F.d.) 38. Next he shows how the Spirit and the flesh struggle with one another in an individual and offers himself as an example, to teach us the right understanding of this work of slaying sin in ourselves. He calls both the Spirit and the flesh a law; for as the nature of the divine Law is to urge and make demands, so the flesh in its struggle with the Spirit urges and makes demands and rages in an effort to achieve its desire. On the other hand, the Spirit keeps urging and makes demands in opposition to the flesh and wants to achieve His desire. This struggle lasts as long as we live; it is more violent in one person, less so in another, according as the Spirit or the flesh grows

stronger. And yet the entire person is himself both Spirit and flesh, struggling with himself until he becomes altogether spiritual.

39. In the eighth chapter the apostle comforts these strugglers, telling them that their flesh does not condemn them. Furthermore, he shows what is the nature of the flesh and of the Spirit, and how the Spirit is derived from Christ, who has given us His Holy Spirit. This Spirit makes us spiritual, subdues the flesh, and assures us that as long as we follow the Spirit, resist sin, and endeavor to slay it, we are nevertheless the children of God, no matter how violently sin rages in us. However, since nothing serves the purpose of bruising the flesh as well as crosses and sufferings, he comforts us in our sufferings by reminding us of the succor of the Spirit of love and of all creatures. He tells us that both the Spirit groans within us and all creatures are yearning with us for deliverance from the flesh and from sin. Thus we see that these three chapters, 6, 7, and 8, urge upon us this single work of faith which is called mortifying the old Adam and taming the flesh.

(III, G a.) 40. The apostle's teaching in the ninth, tenth, and eleventh chapters is concerning the eternal predestination of God, whence it originally flows whether a person is to believe or not, become rid of his sins or not, in order that our becoming godly may be taken entirely out of our own hands and placed in the hands of God. And this is of the very highest importance. For we are so feeble and full of uncertainty that, if it depended on us, not a single person would be saved; the devil would surely overpower all. But God being reliable so that His predestination does not fail and no one can defeat His purpose, we have still reason for hope over against sin.

(III, G b.) 41. However, at this point a limit has to be staked off against presumptuous and heaven-vaulting spirits, who lead their reason to this point first, start from the top, undertake to explore before everything else the abyss of divine predestination and worry to no purpose over the question whether they are predestinated. These people become the cause of their own downfall: they either despair of their salvation or abandon themselves to recklessness.

42. As to yourself, I say: follow the order of this epistle. Occupy your mind first with Christ and His Gospel, in order that you may know your sin and His grace, and then wrestle with your sin, as chaps. 1, 2, 3, 4, 5, 6, 7, and 8 have taught you to do. After you have arrived at the eighth chapter and are subjected to crosses



and sufferings, you will be rightly taught how comforting predestination is, as explained in chaps. 9, 10, and 11. For outside of a condition of suffering, cross-bearing, and mortal anguish a person cannot contemplate predestination without injury to himself and without harboring a secret grudge against God. Therefore Adam must be quite dead before a person can bear to listen to this teaching and drink of this strong wine. Beware, then, of drinking wine while you are still a suckling infant. There is a proper limit, time, and age for every doctrine.

(III, H.) 43. In the twelfth chapter the apostle teaches us the true worship of God and declares all Christians priests, calling upon them to offer up sacrifices, which are to be, not money or cattle, as under the Law, but their own bodies and the slaying of their lusts. Next he describes the outward conduct of Christians in their spiritual government: how they are to teach, preach, rule, serve, give, suffer, love, live, and act towards their friends, enemies, and everybody else. These are works such as a Christian does. For, as was stated before, faith is never idle.

(III, I.) 44. In the thirteenth chapter the apostle instructs us how to honor and obey the civil government, which has been ordained for the following purpose: although it does not make people pious in the sight of God, still it effects this much, that the godly enjoy external peace and protection, and the wicked are not free to do evil without fear, with impunity, and unmolested. For this reason the civil government must be honored even by the godly, although they have no need of it. Finally, he comprises everything under the head of love and encloses it in the example of Christ: as He has done for us, we are to do likewise and follow after Him.

(III, J.) 45. In the fourteenth chapter the apostle teaches us how to treat tenderly the weak consciences of believers, and to spare them, by using the liberty of Christians, not to the injury, but to the advancement of weak brethren. For wherever this is not done, discord and contempt of the Gospel, which is of paramount importance, will ensue. Accordingly, it is better to yield somewhat to those weak in faith until they become stronger than to permit the teaching of the Gospel utterly to perish. To do this is an especial work of love, and it is quite necessary even to-day, because by boldly and inconsiderately eating forbidden meats and taking other liberties when there is no necessity for it the tender consciences of people become confused before they learn to know the truth of this matter.

46. In the fifteenth chapter the apostle places before us the example of Christ, to teach us that we must bear with other weak brethren, such as show their frailty by manifest sins or by unpleasant manners. Such persons we must not cast aside, but bear with them until they, too, are improved. For so Christ has treated us and is still teaching us every day: He tolerates in us a great many things that are no virtues, but evil habits, in addition to all our imperfections, and succors us unceasingly.

(III, K.) 47. In conclusion he prays for them, praises them, commends them to God, indicates to them his office as a preacher, and solicits in a very seemly manner a contribution for the poor at Jerusalem. In short, it is all love that he is talking about and inculcating.

48. The last chapter is a chapter of salutations, but he weaves into it a very solemn warning against doctrines of men which are introduced along with the teaching of the Gospel and cause offenses. It reads as if he had foreseen with certainty that out of Rome and through the Romans would come the misleading, offensive canons and decretals, and all the brood and breed of human laws and commands which now have overwhelmed the whole world, so that they have done away with this epistle and all the Holy Scriptures, together with the Spirit and faith, leaving nothing except their idol, the belly, as servants of which St. Paul denounces them in this chapter. God save us from them! Amen.

(IV.) 49. You find, then, in this epistle the greatest abundance of things that a Christian ought to know: what the Law is, the Gospel, sin, punishment, grace, faith, righteousness, Christ, God, good works, love, hope, cross-bearing, also how we are to conduct ourselves in every relation toward the godly and toward sinners, toward those of strong and those of weak faith, toward friends, toward enemies, and toward ourselves. Moreover, all this teaching has been masterfully built up on Scripture ground and illustrated by the apostle's personal example and by the example of the prophets, so that there is nothing left for us to desire. It seems, therefore, that the apostle's object in this epistle was to draw up a syllabus of the entire Christian and evangelical doctrine and to prepare an introduction to the entire Old Testament. For any person who has received this epistle into his heart has without question the light and strength of the Old Testament in himself. Accordingly, let every Christian become familiar with this epistle and put it into constant practise. To this end may God grant us His grace! Amen. (St. L. Ed. 14, 94—109).



## THE THEOLOGICAL OBSERVER.

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† Prof. E. A. W. Krauss, D. D.—The Missouri Synod mourns the death, on October 9, at 12.02 A. M., of the senior member of its theological faculty at St. Louis, Dr. E. A. Wilhelm Krauss. Dr. Krauss was born June 4, 1851, at Noerdlingen, Bavaria, graduated from a *Gymnasium* at Augsburg, and studied theology at the universities of Erlangen and Leipzig, 1869—73. He served a pastorate at Cedarburg, Wis., in 1874, and in 1875 returned to Germany to serve a congregation at Sperlingshof, Baden, which had severed its connection with the state church. In 1881 he was elected *Director* of the Missouri Synod's Teachers' Seminary at Addison, Ill., which position he held till 1905, when he was called to the chair of church history at the seminary in St. Louis. His literary work was deposited in the Missouri Synod's periodicals, *Schulblatt*, *Lutheraner* and *Lehre und Wehre* and in the form of doctrinal papers in Synodical Reports. He edited, in fact, rewrote *Lebensbilder aus der Geschichte der christlichen Kirche*. Northwestern University at Watertown, Wis., conferred the title of Doctor of Theology on him. He possessed a commanding knowledge of the literature of the Lutheran Church and its opponents in the age of the Reformation and the centuries that followed, down to our times, and was not only an instructive, but also entertaining speaker on any subject he chose to discuss. Firm and uncompromising on any issue involving the Christian faith and the Lutheran Confessions, he was nevertheless a humble believer with something like a childlike, implicit faith; unassuming, free from ambition, always willing and ready to serve, perpetuating in his bearing many of the polite forms of a past generation, genial and amiable in conversation—a good colleague and an exemplary member of our Synod.

DAU.

Dr. A. F. Ernst, for many years professor and president of the Wisconsin Synod's Northwestern College at Watertown, Wis., died August 8, aged 83 years. He had served Northwestern College since 1869.

DAU.

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**Woman Suffrage.**—Zigzagging for three months across fifteen States, from Massachusetts to Texas, Ida M. Tarbell has found that woman suffrage, heralded as a new panacea, has not, as was expected, affected the political life of the nation during four years of trial. A few women have asserted themselves politically, have been elected to offices, and some of them have proved themselves capable incumbents. But the great majority of women view and treat their new privilege with indifference, and some loathe it. The experiment is still an experiment. We know no more to-day about woman's fitness to administer the affairs of a nation or of the world—for the movement is international—than we did before the Nineteenth Amendment was passed. We never will. Neither the Eighteenth nor the Nineteenth Amendment has the backing of the Creator.

DAU.

Against the fierce and growing anti-Semitism of nativistic Germans, Mrs. Magdalene v. Tiling writes in the official organ of the Breslau Synod, September 7. While admitting the immense and demoralizing influence of the Jews on the social life, the press, art, and literature of Germany, she points out that their opponents on the Christian side have cast away the Old Testament as a Jewish book and have changed Jesus from a Jew to an Aryan hero. Such is the usual course and development of fanaticism. DAU.

"A missionary's fight is not only against Chinese devils, but also against foreign devilish machinations," writes Missionary H. C. Klein, of Kweifu, Szechwan, China. To corroborate his statement, he encloses a clipping from the *China Post*, in which the statement is republished which Dr. C. Y. Cheng, one of the founders of the China Continuation Committee, gave to the *New York Times*. Dr. Cheng complains of the age-long scandal from which the Christian Church is suffering in all countries — sectarianism. This is now being aggravated by the strife between Fundamentalists and Modernists, which is being transplanted to the Orient.

"The Church in China, as in the rest of the world," says Dr. Cheng, "is dividing into two groups, the younger liberals and the older conservatives. Our problem is not comparable to yours, for with us the Bible-teachings are of comparatively recent date. My people lack the historical background which is a part of your inheritance and so are deprived of a basis of discussion.

"We have already had a sufficiently difficult task in the explanation of the various denominations. Representatives of the six main Protestant groups have been sent to us; there are Presbyterians, Episcopalians, Methodists, Baptists, Congregationalists, and Lutherans. These groups, in turn, are subdivided into 130 sects. Imagine what it means to have them torn apart by the Fundamentalists and Modernists.

"The difficulties that confront the supporters of the Church owing to the cleavage are many. We are responsible for three distinct services—the preaching of the Gospel, philanthropic (or social) work, and the promotion of education. Now, if the group that stands behind these efforts is divided against itself, how can it properly support them? There also arises the question of literature. What type of books are we to be responsible for? Half say Modernist, the other half Fundamentalist, with the result that we get nowhere.

"We should not spend our time and energy in factional discussions, but rather in the forming of a united front with which to accomplish the task we have set for ourselves. The number of communicant Christians is very small in view of the amount of work yet to be done. There are between 350,000 and 400,000 members of the Protestant Church and four hundred million inhabitants!

"I do not say that we should go blindly ahead without striving to grow, without a fair consideration of the controversies which modern thought brings forth, but there should be a better showing



of sportsmanship, a willingness to stand together on the principle, without quarreling about its interpretation.

"In several instances in China the various denominations are forming an organic unit; for instance, in Kwangtung seven churches have united under one operating head. Can you imagine the confusion bred in the uninitiated Oriental thought when confronted by a German Lutheran, a Wesleyan Methodist, and an American Baptist, each one proclaiming to preach the Bible and yet each pleading the cause of his own teaching?

"A matter of minor detail, but one which may throw a little light on what this means to the Chinese, is his way of interpreting the names of the sects in his own language. Take, for example, the Methodist Episcopal Mission; in Chinese it becomes 'the doubly beautiful society.' Why? The initials M. E. M. are familiar to his eye and in Chinese M, as we pronounce it, is 'may,' meaning beautiful; as the letter is twice repeated, it becomes 'the doubly beautiful society.' The Wesleyan Methodists are the people 'following the doctrine society,' the Lutherans those who are 'doing the doctrine society,' the United Methodists the 'be-with-me-society,' the Congregationalists the 'common-sense society,' and so on. I wonder what Harvard would say if it knew that its worthy name translated into Chinese becomes 'laughing Buddha.'

"I feel that we are passing through a period of development and can only hope that these growing pains will not retard our cause."

Dr. Cheng thinks that the evil of sectarianism should be conquered by unionism, as represented by the National Council of Christian Churches, founded in 1922. Into this organization the China Continuation Committee of 1913 was merged. It embraces all Christian churches excepting the Roman Catholic Church. Its slogan is "Fellowship." "Doctrines," says Rev. Klein, "are of little consequence. Christianity has many meanings in China: it can mean anything, from a good Confucianist to a good twentieth-century mechanic." A writer in the *Chinese Recorder* for June relates: "A Christian Chinese was recently asked, 'What does "indigenous" mean?' Being something of a cynic, he replied, 'In the mind of some Chinese leaders it means, "The Church in China is Chinese in everything except the salary."'" Like Rome, which adopts heathen cults into its own system, Protestant churches in heathen lands seem to regard it as their mission to show the pagans how much paganism they can absorb to win the pagans. Many poor heathen are cheated out of their chance of being saved by these paganizing Christian missionaries.

DAU.

"**Having No Hope.**" — "And this is all that is left of it! Only a moment; a moment of strength, of romance, of glamor — of youth! . . . A flick of sunshine upon a strange shore, the time to remember, the time for a sigh, and — good-by! — Night! — Good-by . . . !" — Where did you hear this elegiac strain, this note of despair, on the uselessness of human life? Perhaps it was in Euripides or some other of the classic dramatists and moralists of antiquity. The sentiment quoted occurs in *Youth*, said to be the

greatest story of Joseph Conrad, just deceased, the Anglicized Slav with a German name, who has been acclaimed "the greatest of sea-writers." The pagan heart that is without God, without hope, without a satisfactory purpose of life in this world, does not improve with the advance of the centuries. When it speaks its inmost thoughts in moments of self-revelation, we behold it shuddering and agonized just as in the days before Christ had come and life more abundant was offered despairing men through Him and in Him.

DAU.

**Fosdick's Repudiation of Christianity.**— "Dr. Harry Emerson Fosdick wrote, in 1921, to Willis W. Mead, who had written him in protest against his denial of the faith in his book *The Meaning of Faith*, a letter which is startlingly significant. Mr. Mead called attention to the Bible-teaching that God 'sent His Son to be our sin-bearer and to die in our place,' and that 'Abel brought a bloody offering, such as God required, and which spoke of God's righteousness.' Dr. Fosdick declared 'the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and *while I understand it perfectly*, having lived in it and read its major works, *I quite definitely and thoroughly reject it all.*" (*Sunday-school Times*, Aug. 23.) Dr. Fosdick's repudiation is plain and categorical. He has knowingly and determinedly turned pagan. It would be interesting to know whether rationalistic or Pelagian interests induced his apostasy. Perhaps both.

DAU.

**The drama of the life of Martin Luther** and his courageous struggle against the forces of evil within and without the Church has at last been successfully presented on the motion picture screen. The director has portrayed in a charming and illuminating fashion the home life of this lad who was to startle the entire world with his clear-visioned analysis of the system which was rapidly destroying the confidence of the people in their Church, and his courageous stand against autocracy and demagoguery. He has followed young Martin through the many picturesque incidents of his early career into the days when, climax following swiftly upon climax, it seemed that all for which the great leader of the Reformation fought would be lost in the backwash of politics and intrigue. With a swift and sure brush he has painted a picture glowing with hope and victory on the dark background of feudal ignorance and fear, when crimes were committed in the names of officials of the Church and with their full sanction. With superb artistry the photographer has selected interiors beautiful in the grandeur of their simplicity and exteriors which show in all their original beauty the quaint old scenes of Worms and Wittenberg and Mansfeld. Art and genius have combined to produce a picture which charms with its natural beauty, while satisfying the most critical with its historic accuracy. Fictitious scenes and characters are not necessary to picture in the most modern fashion the highly dramatic life of the great Reformer.— The film was produced in the Reformation country with a capable cast, headed



by Carl Wuestenhagen, an excellent and very spiritual European actor, who takes the rôle of Martin Luther. After many months of negotiation on the part of a small group of New York Lutherans the film was secured for showing in America, private capital was interested in the proposition, and under the personal supervision of Rev. Samuel G. Trexler, president of the New York and New England Synod, and the direction of an editing committee, consisting of Rev. M. G. G. Scherer and Rev. Wm. Koepchen, the entire picture was rearranged for American showing and the English scenario written. The Lutheran Film Division, Inc., which is in charge of the distribution of the picture, expects to complete all the mechanical alterations and the editorial revisions in time to offer the picture to pastors and groups of interested Lutherans throughout the country about the beginning of October.—*N. L. C. News Bulletin*. DAU.

**Correct Statesmanship.**—During a parliamentary discussion of the question whether France is to be represented at the Vatican by a legation, President Herriot said: "I have always recognized the importance and greatness of the Catholic Institution as far as it has remained faithful to the sentiment of Him who drove the money-changers from the Temple and said: 'My house shall be called the house of prayer; but ye have made it a den of thieves.' (Lively applause from the left.) As far as the Catholic Institution has remained the great well-spring of mercy, as far as it has not ceased to support the weak and the righteous over and against violence, it is assured of the respect and support even of those who, like myself, do not accept its fundamental teachings. However, we hold that in the real interest of religious peace there is no reason apparent why the highly respected representation of the Catholic religion should be treated as a sovereign while the same honor is not accorded to the heads of other religious bodies." Barring the little sop thrown to Catholic sentiment, this declaration is correct statesmanship, though it may prove poor diplomacy for Mr. Herriot. DAU.

In his "Impressions of the Swedish State Church" (*Lutheran Companion*, September 27) Dr. Otto H. Bostroem says: "The majority of the older pastors have not given up the old Gospel of Christ as the God-man, dying as a propitiation for the sins of men and raised in a bodily resurrection by God's power, leaving the tomb empty; but a great many of the younger clergy, while using the old terminology in their sermons, are kept busy explaining to the inquirer that Christ only revealed God and cannot be said to be God. He is God's son as you and I are the children of God, but in a higher degree. He died, not as a propitiation for the sins of men, but simply exemplifying His teachings in the Sermon on the Mount even unto death. He may or may not have risen from the grave bodily; that is not important. The main thing is that He now lives. Yet His present life is not essentially different from the life into which any believer in God enters at the close of his earthly life. Asked how they, with such views, can conscientiously confess the Apostolic Creed, they answer that they, too, can state their faith in those terms, while not meaning the same thing as formerly was meant. In fact,

it is a characteristic answer of theirs to the question, 'Do you not believe that Jesus is the Son of God?' or to any other question on the fundamentals, to say, 'O yes, *we can say* that we, too, believe that.' They seem to be able to *say* all that the old-fashioned believer says regarding his faith, though in reality, according to their modifying explanations, they have given it up. In connection with this latitude of expression it is significant to note a quotation, presumably from the lips of Professor Aulin. His statement constitutes a characterization of the new theology of Sweden and, according to the best memory of the informer, runs something like this: 'It is more radical than the radicals and more conservative than the conservatives.' It is an excellent characterization. It is eloquent, in its very contradiction, of the inconsistency which lies hidden under the use of old, familiar, and well-defined terms, in an attempt to cover a new and strange system. With all this there is everywhere a spirit of tolerance, which obviates more serious clashes. Many of the conservatives seem to think that the wave of liberalism really has passed and is waning. The liberals are too wise to cause offense by adopting new terminology. And so every one gets along with every one else." Such are the conditions in the Church where Archbishop Soederblom is performing his life-work. The most disheartening feature of the situation is the prevailing spirit of toleration. The new theology has gained everything when it has gained toleration, and the conservatives have lost everything when they tolerate the new. Then the end of the faith once delivered to the saints is near. That is a faith for which we are bidden to "contend earnestly." Toleration was not in the working program of the gentle Jesus when He declared that He had come to kindle a fire and wished that it had already started.

DAU.

**Immodest Dress.** — "At Rome, Pope Pius offered a medal to that one of the Catholic Women's Diocesan Clubs that would evolve the most attractive modest fashion in women's clothing. The clubs had inaugurated a campaign against immodest dress. The Pontiff's competition is divided into two parts: 1) a theoretic demonstration that immodest dress is silly, barbaric, uncultivated; 2) actual dress designs. — In Paris *La Semaine Religieuse*, a Catholic weekly, published general orders to the priesthood, advising refusal of the Holy Eucharist to women and girls in 'décolleté corsage or sleeves not covering the elbows.' Other Paris papers recalled a similar effort of Cardinal Dubois of Paris, which resulted in a drop in church attendance. — The Pope's antifashion drive is to be assisted in the United States by the National Council of Catholic Women, the president of which is Mrs. Michael Gavin, daughter of the late James J. Hill, railroadier." — *Time*.

MUELLER.

**Dr. Machen Relieved.** — "At Princeton, N. J., 'shrine of Presbyterianism in America,' the Rev. Dr. J. Gresham Machen, stated supply (preacher) at the First Presbyterian Church, was relieved of his position. It was not announced whether or not Dr. Machen's withdrawal was aftermath of the flurry that occurred when Dr. Henry Van Dyke, genial Princeton patriarch, protested against the 'bitter,



schismatic, unscriptural preaching of the stated supply of the First Presbyterian Church of Princeton,' gave up his pew, and said, 'Until he is done, count me out.' (*Time*, January 14.) In connection with the release, however, the session of the First Presbyterian Church published a tribute to Dr. Machen in the *Presbyterian*: 'The session would pay an especial tribute to his able and logical defense of the doctrines with which the "Old First" has always been identified, and wishes to assure him that, as he has led the congregation in the Apostles' Creed, they have said it with and like him — without mental reservations.' — *Time*. MUELLER.

**Liverpool Cathedral.** — "On July 19, 1904, Edward VII laid the foundation stone of Liverpool Cathedral. Twenty years later King George and Queen Mary attended the consecration ceremonies of the completed half of the cathedral, the choir and two transepts. It is a rare thing for a cathedral to be built in Britain. Immortal centuries have fled since the great days of Sir Christopher Wren, but, apparently, the art of cathedral-building has not been lost. Liverpool Cathedral is the largest ecclesiastical building in Britain, being inferior only to St. Peter's at Rome and Seville Cathedral in Spain. Moreover, it is said to be the finest example of Gothic architecture in the world, 'as impressive as York Minster, as powerful as St. Paul's, as serene as Westminster.' — *Time*. MUELLER.

**Dr. E. G. Sihler** has sent further interesting observations which he made during his journeys in Italy. They are contained in the two letters which follow: —

Rome, Italy, May 17, 1924.

If any non-Roman Catholic makes a point of studying the ecclesiastic printed sheets incessantly posted here, in the capital of the Roman Catholic hierarchy (per *afficione*) right and left of the portals of the Chiese Romane, then, indeed, he seems to observe the very pulse of the machine.

I have been convinced that a great study of church history can be effected; especially if one omits a while the epigraphy of prechristian Rome, so exquisitely gathered in the *Corpus I. L.* of Berlin, and systematically studies inscriptions of Popes and cardinals in the churches. My own preference is to furnish the original material, leaving inference and analysis to my correspondents in America, especially in the Concordia of St. Louis.

In the church dedicated to Ignatius of Loyola, founder of Jesuitism, often simply entitled the *Gesu* (the church), not far from the Pantheon, I read the following gilt title above the high altar: "*Ego vobis Romae propitius ero.*" I asked a cleric who was conducting some Roman Catholic lady visitors about the church who was meant by the *Ego*. The answer was, "St. Ignacio." Near the entrance of the *Gesu* I observed a collection box and above it an engraving of a praying cleric with the following inscription above it: —

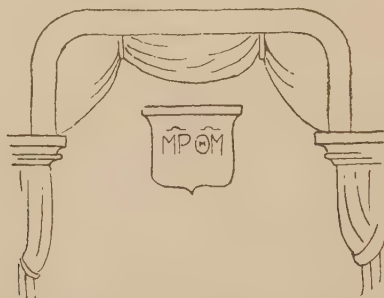
"Tronc [box] pour les Aumônes destinées à la cause de la Beatification et Canonization de le Serviteur de Dieu Jean Baptist Guarino, Curé de St. Pierre, Village près de Naples." (Look up "canonization" in the *Britannica*.)

All the churches in Rome (except the Protestant; the Waldensian is very near the spot where I am writing at this moment) have large posters inviting to the "Congresso Mariano" (*i. e.*, in honor of *Mary*) to be held in the week of May 18—25. The "congress" is to be opened in the church

of S. Maria in Campitelli. On Sunday, May 18, "*comunione di fanciulli* [of young children] *per ottenere dalla Vergine il felice esito del Congresso*," "to obtain from the Virgin the happy outcome" (exitus = esito).

The Roman hierarchy now seems to place *laymen* also on their speaking program. For instance, we read the announcement: "The Hon. Mario Canzolani will speak on 'Le Glorie di S. Maria in Portico.' There will be observed a specific liturgy, the *Liturgia Mariana*."

I will now transcribe the inscription on the left of the main portal of S. Maria in Campitelli, in the very heart of older or medieval Rome. Over the high altar there is a splendid and particular drapery in purple and gold, of which I present a rough sketch:—




The meaning of ΜΡ ΘΜ is *Μαρία θεοῦ μήτηρ*; Greek, mind you. Ecclesiastic tradition is apt to be tenacious.

The "wonder-working image" of the Virgin, to which they ascribe the cessation of the plague of 1656, is specially placed on or above the main altar with *ignis aeternus* before it, quite like that of the Vesta of Roman pagan antiquity.

An inscription on the Area Capitolina, which I observed to-day, states that the Romans at first wished to erect a statue to Alexander VII (Chigi), who "sat" at that time, as a recognition for his intercession during that plague, but that he declined the honor.

I personally copied the inscription of the plague and the miraculous image on Saturday, May 17, 1924 (pointing added by me):—

Quisquis ades, civis, hospes, viator, ingressurus pauca [poco] subsisti. Venerabilis templi limen teris, cuius amplitudinem B. Petrus Damianus [Damiani] praeclaro Basilicae nomine decoravit, cui solemniter sacramento Honorius III. anno salutis MDCCXVII Pontificias manus admovit [but Clement XI tum "sedebat"—E. G. S.] idemque plurimis et lectiss[imis] [bones of martyrs, objects of worship—E. G. S.] sanctorum reliquiis locupletavit—[??] Paulus V., Pontifex Maximus [1605—1621], Clericos Regul. Congreg. Matris Dei, qui et illud vetustate fatiscens instauravit, praefecit quod [really: quod perfecit] Alexander VII. translata *celeberrima illa e caelo dimissa effigie S. Mariae in Porticu*, iactoque sua manes primo lapide veteri Cardinis titulo noviter insignivit. Romani vero populi, exacta luc [luc] voti compotis [keeping their vow—phrase from classical paganism] pia regiaque largitas funditus restituit, magnificentius excoluit, ampliavit, absolvit, opem praebente Clemente X., Pont. Max. [1670—1676], atque ita restitutum Pompeius, Archiepiscopus Neocaesareae Romanae, rotae Dec. Sacr. Poenit. regens deinde S. E. R. Card. Aldovrandi solemniter ritu dedicat[ionis] diem quotannis celebrandum constituit. Fausto igitur subeas pede ac Virginem Deiparentem, compositis eius ad exemplum moribus *de genu supplicabundus adora*. 

Vetus exemplar restitutum AN. MCMXIX, quod insignibus sollempnibus coronam P. P. [patres ?] Canon. Vaticani iterum ab An. MDCLVIII Deiparae in Porticu donaverunt XVII. Kal(endas) Aug. MDCCCXCIX (1899) ac XIV. Kal. Febr. anniversarium dedicat(ionis) obeundum.



## Notes from Upper Italy.

Bellagio, on Lake Como, Italy, June 20, 1924.

The glory and honor of Christ — there is no greater theme in this little world, nor will there be in that to come. I will therefore, with uncommon satisfaction to myself, begin these pencilings with a new illustration of that imperishable appeal.

I owe this to the Rev. J. W. A., rector of an Anglican church in the Isle of Wight, an elderly pilgrim like myself. Alfred Tennyson lived his latter and last years (he died in 1892) on that beautiful island. One day as he was walking in the open, an acquaintance joined his perambulations and indulged much in talking about religious sentiments and experiences. They had walked more than a mile, and the great poet had made no reply whatever. At last, however, he halted and, pointing to a flower, said to his companion: "Do you see that flower? What the sun is to that flower, Christ is to my soul." —

Yesterday, June 19, I witnessed something in this Roman Catholic country which I had often read about, but had never seen for myself. It was the Corpus Christi — or Corpus Domini — procession, in German called *Fronleichnamsprozession*. A band, playing, children in white, several hundred, though this is but a small town, then adults, dressed in dignified garb, each bearing a lighted candle; and several large crosses and a large crucifix were also borne along. Toward the end came a large and fine canopy, under which were marching the clerical persons in their most costly vestures, and the particular clergyman highest in rank here bore aloft, for the veneration and genuflections of the Roman Catholic natives, the host. I owe the following detail to a journal of Milan of that same date, which describes the greater festivities of the past. The procession formerly was the most splendid, nay, gorgeous, of the year. Balconies and windows were often leased for enormous sums, such points of vantage as commanded a good view. The preparations (in Milan) consumed an entire week. Artillery thundered at intervals. The procession, of course, started from the *duomo* to St. Ambrose's Church, returning by a different route. Hangings of arras were displayed from the balconies of the well-to-do; but even the poor adorned their humble homes as best they could. All the guilds and corporations marched, the trades as well as notaries, physicians; of course, all monks, nuns, and the secular priests. Pope Urban established this festival in 1264; in Milan it was not established before 1364. —

This time I determined to gain a closer vision of the art — the Christian art — of Titian, Paolo Veronese, Palma Vecchio the Elder, and Tintoretto, to name only these four supereminent masters of what is generally called the Venetian School. Apart from some fine works of the Netherlandist Schools almost all the paintings deal with Christian art — I had better say, Roman Catholic — subjects.

*Mariolatry*, taken all in all, is always the most impressive feature.

The *Assunta* (assumption) of Mary, who is taken up and welcomed by God the Father and literally crowned Queen of Heaven. All manufactured legend, without any scintilla of Scriptural basis, the growth of so-called inferential theology of the papal system.

Often, in other paintings, she appears as resting upon the crescent of the moon, and as possessing regent power and honor with Christ, a *positive divinity*, which the Savior formally shares with her. The coronation of the Virgin, therefore, is a theme we meet with again and again.

There is a painting also of an earlier period. The Accademia Reale (Royal Gallery) in Venice has some 800 numbers. The earliest works of 1300 to 1400 and further are wisely grouped together. No. 1, "Paradise," by del Fiore of 1432, originally ordered for the cathedral of Ceneda by the bishop. The "Coronation of Mary" is with a group of apostles, saints, and clergy — with this inscription (in part): "She, who was of His own Son the Mother *who made her the Queen of the Universe*." I abstain from any comment. "Who are My mother and My brethren?" He said one day in His brief *παρουσία*. You know His own answer. — Peter, of course, always appears with the keys, Paul always with the sword.

St. Mark, the attendant of Simon Peter, the patron saint of Venice, we may safely call the protector and the intercessory object of Venetian worship, as Athena at Athens, Helios at Rhodes, Dionysos at Thebes. And the use of incense, too, was directly taken over from the pagan world.

Fables or fabulous legends are treated with the same care or made subjects of church edification and incidental veneration and worship in no lesser degree, mind you, than the facts of our blessed Savior's history and dispensation, for instance, one superb painting (No. 42) by the great Tintoretto, "The Miracle of St. Mark." St. Mark bursts down from the sky, hastening to free the slave who is being tortured for his faith. The sufferer lies naked in the foreground, surrounded by torturers, who have ceased from their cruel service, while on the right side a man with a turban on his head holds aloft the smashed hammer and displays it to the master of the slave who has been presiding over this act. This superb painting was done in 1548 for the *Scuola Grande di S. Marco* (in Venice). It belonged to a cycle with the following scenes or subjects: "Discovery of the body [bones?] of St. Mark in Alexandria"; "The Body of St. Mark is Brought from Alexandria to Venice"; "The Miracle of the Revivification of a Saracen by St. Mark." I will now add a few remarks about the ecstatic visions of Catherine of Siena and of Francis of Assisi. The former was a nun who was glorified by her contemporaries in that Tuscan town. She is presented in the Venetian gallery repeatedly. First is a series of simple scenes (No. 10) by Lorenzo Veneziano (flourished about 1360). Catherine, in her nun's cell, prays to a crucifix. In the next scene the crucifix has been raised from her table and, suspended in the air, bends forward to the worshiping nun as though hearing her prayer. This is the same ecstatic nun who dreamt that the Christ-child gave her a ring and so in a quasi-formal way "contracted a marriage" with her! Another splendid painting shows the ecstatic nun appearing as a gorgeously dressed princess, say, a daughter of a Venetian doge, in the act of receiving the ring from the Virgin's bambino: "*Sposalizio* of St. Catherine." Such forms the "Christian religion" assumed in the papal Middle Ages.

Dr. Francis of Assisi, receiving, in a similar ecstatic vision (or dream), the five stigmata (or red scars) of the Savior on his own body and, later on, appearing, again and again, in the company of some evangelists or apostles with these "stigmata" well marked by the painter who executed his orders for the Church or for the monastery.—

The other day I wandered by zigzag routes in the hill country, in the foothills of the Southern Alps, on the western shore of beautiful Lake Como. We halted at a very simple country church, built or consecrated in 1731. I discovered on its outer wall a box, immured, with a slot for "alms"—alms for what purpose? The inscription reads: "*Elemosina per le anime in purgatorio*," "Alms for the souls in purgatory," which means that the particular parish priest will pray (for money) for the benefit of souls in purgatory.

Speaking of the souls in purgatory, I copied (I do not think I sent this to Dr. Dau—or have I?) in the Cloisters of San Marco in Florence the following from a marble tablet preserved there:—

"*Huius Ecclesiae* [San Miniato in Florence] *rectores tenentur singulis annis missas 32 celebrare pro Joanne Baptista Scalino, qui ob id libras 30 annuas attribuit (30 pounds a year) ut in Lib.º Rub.º B. 264. Novi Montis Creticular. . . A. D. 1641.*"

**Glimpses from the Observer's Window.**—"Science will let no one escape, and there will be no refuge from death and torture"—that is the warning which Dr. Leo H. Backland, president of the American Chemical Society, addresses to the world on the subject of the next war. For the sixteen poisonous gases that could be used during the late war there are now a thousand offered by science.

"Note how silently the Roman Catholic Church bears the onslaughts of the Klan and the *Menace*. These two are doing more to win friends for the Roman Catholic Church than to help build up an intelligent and



sane propaganda against its encroachments and pretensions." (*The Lutheran*, Sept. 25.) Yes, and the pity of it is that some Lutherans seem to join the Klan when wiser men are leaving the collapsing organization. When the final unmasking comes, they will be the ones caught "with the goods on them."

In *Das Verbrechen der Freimaurerei*, p. 21 f., Alfred Rosenberg cites Goethe to this effect: "Es ist nichts inkonsequenter als die hoechste Konsequenz, weil sie unnatuerliche Phaenomene hervorbringt, die zuletzt umschlagen," but does not give the exact reference. Can any of our readers supply it?

"Our slogan: One hundred new members for — church by such and such a date!" — this seems to be a coming favorite method of increasing the membership of churches. It would be instructive to hear the hundred new members tell the reason that induced them, the particular persuasion that won them.

What the Secretary of the Navy, Curtis D. Wilbur, said to the graduates at the Annapolis Naval Academy, deserves to be spoken through a megaphone or broadcast: "Remember especially that sarcasm or biting witticism at the expense of a subordinate, especially if he is an enlisted man and thus incapable of retaliation, is unmanly and fatal to one's standing as an officer. . . . It is a safe rule in dealing with a man under you to put yourself, by imagination, in his place."

The Swedish Augustana Synod takes over eight stations of the Leipzig Mission Society on the west side of the Kilimandjaro Mountains in former German East Africa.

The *Landessynode* of Mecklenburg permits pastors, with the consent of their church councils, to preach in Low German.

Yuet-Nam-Sun-T-Ooi. Pastor F. Oppermann, of the Schleswig-Holstein Evangelical Lutheran Mission in Kwantung, China, writes to the National Lutheran Council: "The Chinese name of the Lutheran Church in China . . . is 'Justification by Faith Church in China.' This is the translation into Chinese of 'Lutheran Church,' as the word Lutheran cannot be expressed in Chinese." (Why not?)

The Senate of the Free City of Danzig has declined overtures for the establishment of a Jewish university for that city, which has already been stricken by many misfortunes.

The votes cast at the latest convention of the American Legion fell below 1,000.

*Junker Joerg* is the title of the young people's organ of our brethren in Germany. It is published as a supplement to the official organ of their Synod and is edited by Rev. O. Schmeckenbecher.

"*Landsleute von Dante, von Tolstoy und von Jesus*" — this was the way in which George Seibel, the first *Sprecher* of the North American *Turnerbund* referred to Italians, Russians, and Jews in his vindictive oration at the joint celebration of Pentecost by the German societies of Philadelphia.

*Der Auslandsdeutsche* (VII, No. 18) celebrates the centenary of German colonizations in Brazil by six articles, filled with historical data, statistics, etc., and written by men who have traversed Brazil. In all these articles there is not one word about the work of the pastors of the Missouri Synod, who certainly deserve mention along with others as *Kulturtraeger* in an account of this sort.

Here in St. Louis the Klan has entered the melodramatic stage. On November 2 the all-star eleven of the Young Men's Hebrew Association and a picked team from the Knights of Columbus will play a football match game on the Junior High School campus, and a Negro will hand over the proceeds, as a donation, to the K. K. K. It is time for Lutherans to get out of the Invisible Empire and return to normalcy while the getting out is good.

From the Bible record of the construction of Solomon's Temple the Illinois Society of Architects has drawn up the following list of costs according to present-day values: Building materials in the rough, \$12,726,685,000; gold, silver, and brass used in construction, \$34,399,110,000; gold and jewels used for vessels, \$1,876,491,515; silver, ditto, \$3,246,730,000; for priests' vestments and robes of singers, \$10,050,000; for trumpets, \$1,000,000; food for the laborers at 45 cents each a day for seven years, \$344,385,440; wages, \$34,574,100,000; gifts to overseers and laborers, \$33,669,885. Total, \$87,212,210,840. This bill of costs seems almost too exact; at any rate, it shows that David's and Solomon's enterprise was well worth being numbered with the seven wonders of the world even from the modern viewpoint.

Mr. Rockefeller's General Education Board reports that 940,000 American pupils, or about one-fourth of the total enrolment, are studying Latin in secondary schools, and that 40,000 are continuing their study in colleges. A smaller, but still considerable number, about 27,000, are engaged with Greek.

"*Shed a Tear for the Klan.*—While most good citizens are rejoicing in the decline of the poor old Ku Klux Klan, should not a few of us pause to let fall a tear of joy in memory of one service rendered by that mystic and invisible empire? Doubtless many weighty charges may properly be laid at the gate of its klavern; but one argument may be adduced in its favor before the record is closed—that it helped, in its unwilling way, to save America from falling into the hands of a dictatorial fascism." (*The Nation*, Oct. 8.) Read the entire article and enjoy a pretty bit of humor.

Archbishop Glennon, of St. Louis, by an official utterance recently, marshaled the quasi-military forces of American Catholicism, the Knights of Columbus, for a crusade against the Ku Klux Klan. A sure sign that the Klan is dead, and Rome steps in at the psychological moment to claim the victory and to hold the autopsy.

Frank Oldrieve, in the *International Review of Missions* (October), gives figures based on a careful estimate for the number of lepers in the countries where leprosy is most prevalent: Europe, 7,000; Africa, 525,800; Asia, 1,256,900; South America, 23,700; Oceania, 4,600. Grand total, 1,818,000. Single countries with the largest numbers of lepers are: China, 1,000,000; tropical Africa, 509,300; Japan, 102,585; India, 102,513. In other words, these four countries contain more than 94 per cent. of the estimated cases.

DAU.

## BOOK REVIEW.

**Commentar ueber den Brief Pauli an die Roemer.** By Dr. G. Stoeckhardt. 649 pages, 6¼×9¼. Cloth, \$3.50. (Concordia Publishing House, St. Louis, Mo.)

This is the second edition of Dr. Stoeckhardt's *Commentary on Romans*, published anew by Concordia Publishing House at the urgent request of innumerable applicants both within and without the pale of the Missouri Synod. Second-hand copies of this famous work had become so scarce that antiquarian booksellers easily received up to \$8 for used volumes. The demand for a new edition of this valuable work was so great that the publishers were prevailed upon to issue a second edition. The sales reported since the second edition appeared have fully justified the venture.

Dr. Stoeckhardt's *Commentary on Romans* is a book of abiding worth.



In a confab which the reviewer had with the sainted exegete about a decade and a half ago Dr. Stoeckhardt remarked emphatically: "Es hat niemand ein Recht, einen Kommentar zu schreiben, der nicht wirklich auch die Schrift auslegen will. Theorien austuefteln und den Autor korrigieren kann ein jeder. Es gehoert des Heiligen Geistes Weisheit dazu, dass man die Schriftgedanken wiedergibt, und *nur* die Gedanken, die faktisch im Texte liegen." In writing his *Commentary on Romans* he himself conformed to this principle. It was his aim really and fully to interpret Paul's excellent and foremost Epistle to the Romans and to set forth in its incandescent light and glory the doctrines of grace, redemption, and salvation. With Stoeckhardt the study of Romans was not an avocation. He loved this epistle of Paul, having lectured on it year after year to large classes of interested students. His commentary grew out of his class-work. It was the mature fruit of many years of nurture in the Word of God, as set forth in Romans. Stoeckhardt wrote his *Commentary on Romans* because he believed it to be a living, inspiring, indispensable message for sin-lost humanity.

We are glad that others appreciate this great and precious book. One reviewer says of it: "We have read portions of this commentary and have been much impressed by the thoroughness and scholarship of the writer. He seems to have covered completely the literature of the Lutheran Church and presents the various opinions before making his decision. It was not written for the sake of furnishing a book for a publishing house to sell. It is the result of many years of deep study and meditation by a man completely absorbed and enthusiastically interested in bringing out the truths in this masterpiece of St. Paul. While we do not agree with him in his extreme views (*sic!*), we believe in encouraging scholarship and advertising a commentary of this kind, which will sustain an advantageous comparison with any commentary on Romans which we have had the opportunity to study." (*G. T. L., in Lutheran Church Herald.*)

In making this statement, the reviewer cannot be accused of exaggeration. More might have been said. As to faithful adherence to the text, clear and objective presentation of Scripture facts, exhaustive treatment of important matters, viewing the whole epistle from the central doctrine of Scripture, namely, that of justification by grace through faith in the divine Savior, who died for the sins of the world, Stoeckhardt's *Commentary on Romans* excels all others that have come within the reach of the reviewer. It is the masterpiece of a true disciple of the Christ, whom Paul in His epistle extols.

MUELLER.

**Synodical Reports of the Missouri Synod: Oklahoma District.** 72 pages. 34 cts. **South Wisconsin District.** 72 pages. 34 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the *Oklahoma District* (newly organized) contains two essays: one in German, answering the question, "When Is Our Synodical Union Pleasing to the Lord?" the other on "The Assurance of Success for Lutheran Missions in Oklahoma."

The report of the *South Wisconsin District* also contains two essays, one on "The False Doctrines and the Scriptural Doctrine of Eternal Damnation," the other on "Visitations."

FRITZ.

**The Lodge.** By *Carl Kurth*. 15 pages, 5×7½. Paper cover. Price: Single copies, 3 cts., postpaid; dozen, 30 cts., postage extra; hundred, \$2. (Concordia Publishing House, St. Louis, Mo.)

The publisher's announcement of this tract (Tract No. 96) reads: "This tract was written by the author as a conference essay with the purpose of showing how this subject might be approached among the real young people, in fact, the schoolchildren. The conference which heard the essay strongly encouraged its publication."

Also as to the lodges the saying holds good, "An ounce of prevention is better than a pound of cure." FRITZ.

**Day by Day with Jesus.** A Christian Calendar for 1925. Edited by *W. H. T. Dau*. Price, 60 cts., postpaid; in lots of twelve or more, 50 cts., plus postage. (Ernst Kaufmann, 7—11 Spruce St., New York, N. Y.) Order from Concordia Publishing House, St. Louis, Mo.

This calendar contains a separate small sheet for every day of the year, on which is printed the day of the month, a Scripture-text, a Scripture-meditation, a prayer, and Scripture-lessons for morning and evening family devotions. The meditations were written by Lutheran pastors. The prayers are in part original and in part taken from the church collects and appropriate hymns. All manuscripts were edited by Prof. W. H. T. Dau, D. D. What renders this calendar of special value is the fact that it gives suitable material for family devotions. If in families where family devotions are not now held no more would be done than that the printed matter were read every day, a very good purpose would be served by the purchase and use of this calendar. FRITZ.

**Preaching Made Easy.** By *Rev. Thomas Flynn*. (Benziger Brothers.)  
**Hints to Preachers.** By *Rt. Rev. Msgr. Hugh T. Henry*. (Benziger Brothers.)

Both of these books are by Roman Catholic authors and have the required *nihil obstat* and *imprimatur*.

In the preface to this book the Rev. Thomas Flynn says: "Many priests regard constant preaching as a difficult and disagreeable task. The object of the following pages is to help to remove this false impression and thus to encourage all to discharge this, the most important duty of the pastor, with pleasure and with profit to all concerned." The make-up of the book is not that of the usual book on homiletics. We are convinced that the difficulties of sermonizing will not be removed by the study of Flynn's book.

The following paragraph by Flynn, taken from the chapter on "Holy Scripture in General," will be of interest to our readers: "Priests not infrequently have derived their knowledge of Holy Scripture, such as it may be, from mere bits and scraps that have come under their notice from time to time either in listening to sermons or in their search for matter for sermons of their own. Many have never read even the New Testament right through consistently as a whole; some perhaps not even a single Gospel or the Acts of the Apostles in like manner. They have become so familiar with the Epistles and Gospels of the Sundays that they sometimes imagine they have read the whole Bible. Others are



always promising themselves to devote more time and attention to sacred Scripture generally, and they resolve to read a portion every day. But their resolution generally ends in nothing beyond the lifeless, uninteresting, aimless, and unprofitable perusal of a few chapters of Genesis."

The second book, by Dr. Hugh T. Henry, "does not pretend to be a formal treatise on homiletics," as the author tells us in his preface, but is simply to present, as the title has it, some "hints to preachers."

To the Lutheran theologian these books are of interest only inasmuch as he can learn from them how the subject of preaching is treated by Roman Catholic authors. It is significant that Flynn says that "many priests regard preaching as a difficult and disagreeable task." FRITZ.

**The Making of the Sermon.** By *T. Harwood Pattison, D. D.* 392 pages, 5×7¼. \$1.50, net. (The Judson Press, 1701 Chestnut St., Philadelphia, Pa.)

This book on homiletics, written "for the classroom and the study," we highly recommend to our pastors. It has chapters on the following subjects: What Is Preaching? The Text, The Treatment of the Text, The Theme, Parts of the Sermon, Rhetorical Elements in the Sermon, The Delivery of the Sermon, The Preacher and His Hearer.

In the course of years the preacher of the Gospel ought to improve in sermonizing. For this purpose he will do well also to read and study, say annually, one good book on homiletics. *The making of the sermon sketch and the delivery of the sermon* ought to be given special attention. He who has not yet learned to make his own sermon sketch and has not adopted the conversational method of delivery has yet much to learn before he can be classified among the good preachers. The study of such books as *The Making of the Sermon* by Pattison, *The Work of Preaching* by Hoyt, *The Theory of Preaching* by Phelps, *The Preparation and the Delivery of the Sermon* by Broadus, *Public Speaking* by Kirkpatrick, and especially homiletical works by Lutheran authors, will be a valuable help. The Apology of the Augsburg Confession well says: "*Tenentur enim auditoria utilibus et perspicuis concionibus*," "Audiences are held by useful and clear sermons." (Trigl., p. 400, 50.) FRITZ.

**Which Version, Authorized or Revised?** By *Philip Mauro.* Cloth, 119 pages. \$1.25. (Hamilton Brothers' Scripture Truth Depot, 120 Tremont St., Boston, Mass.)

This is an interesting monograph on a question that for various reasons deserves the attention of our pastors. The author shows that instead of a Revised Version the Revision Committee (both English and American) brought forth a New Version, having made 36,000 changes in the text of the Authorized Version. These changes were based upon a new Greek text, elaborated by Westcott and Hort in conformity with the Textus Sinaiticus and the Textus Vaticanus, which, as the author believes, are not superior, but rather inferior and badly corrupted texts. Using so imperfect a text, the revisers were forced to depart from the Authorized Version, based on the Textus Receptus, which represents an older text, far superior to those of Tischendorf and of the Vatican. The differences between the Revised Versions and the Authorized Version the writer points



out at great length at the end of his book — differences that affect vital doctrinal points, such as the omission of the last twelve verses of Mark, the perversion of the angelic message (Luke 2, 14), the change "He who was manifested in the flesh," instead of "God was manifest in the flesh" (1 Tim. 3, 16), etc. In the "Conclusion" the writer states that almost unanimously modern versions have been rejected, while the Authorized Version is steadily gaining ground, and that as regards the work of translation, style, and composition the advantage is so greatly with the Old Version that it would be little short of a calamity were it to be supplanted by the Revised Version.

MUELLER.

### Brief Mention.

*Concordia Publishing House*, St. Louis, Mo., has issued a most interesting and inspiring account, written by the veteran missionary, *Rev. F. W. Herzberger*, of the St. Louis Lutheran City Mission Society during a quarter of a century: **Twenty-five Rich Harvest Years.**

*The Sotarian Publishing Company*, 105 Florida St., Buffalo, N. Y., issues in a ninth enlarged edition the one hundred and twenty-fifth thousand of its **Christmas Song Book**, containing 73 gems of song and melody for use in the home and at the Children's Christmas service at church. The same company calls attention to its **Bible Catechism Studies for Lutheran Sunday-schools** and its **Simple Book of Instruction in the Bible Stories, the Bible Verses, and the Small Catechism** by *Adolf T. Hanser*. The distinguishing feature of both these publications is the combination of a Bible story with a lesson from the Catechism, a method that has proved efficient to many pastors in their instruction of children and adult catechumens.

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**Concordia-Kalender**, edited by Mr. and Mrs. (G. A. and E. A.) *Fleischer*, 105—9 N. Dearborn St., Chicago, Ill., has made its appearance again, filled with good, instructive reading-matter.

The brethren in Finland who have severed their connection with the state church have started their own publication house, *Lutherilainen Kirjaja Taidekauppa*, at Haemeenlinna (Swedish name of the town Tavastehuus). They announce the publication, in pamphlet form, of articles by *Rev. A. E. Koskenniemi*, of Aabo, which appeared in their organ *Paimen*. These articles are a translation of warnings against false prophets from Luther's Church Postil.

The Lutheran Literary Board of Burlington, Iowa, has issued **A Compendium of Christian Doctrine** by *Rev. Foster U. Gift, D. D.*, which "contains the substance of what is used in lecture form in the classes of the Training-school of the Lutheran Deaconess Motherhouse of Baltimore."

From the La Follette-Wheeler Campaign Headquarters at Hotel Morrison, Chicago, Ill., has come **The Facts: La Follette-Wheeler Campaign Text-book.**

On the occasion of its twenty-fifth anniversary the pastor, *Rev. V. Brugge*, has issued a brief illustrated **History of Christ Ev. Luth. Church of Gordonville, Mo.**

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